

NORTH-WESTERN CHRISTIAN MAGAZINE.

HE THAT DOETH TRUTH COMETH TO THE LIGHT, THAT HIS DEEDS MAY BE MADE MANIFEST,
THAT THEY ARE OF GOD.—*Messiah.*

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Human Nature—Its Dignity and Importance.

An Address delivered by Professor N. Dunshee, of the Western Reserve Eclectic Institute, before the "Delphic Lyceum," one of the Literary Societies of that Institution.

GENTLEMEN OF THE DELPHIC LYCEUM: You have kindly invited me to address you this evening. This invitation I have accepted, not because I regard myself specially qualified to interest you, or to contribute largely to your entertainment and instruction; but because, engaged like you in literary pursuits, and the culture of the mind, I sympathize with you in your labors and aspirations. To this class of persons I ever feel it a duty and privilege to lend my sympathy and encouragement, and if, on this occasion, I may strengthen the resolution of any one—if I may assist you to form a more just conception of yourselves, your powers of mind—if I may throw some rays of light upon your pathway in life, and give more clearness to your conceptions of duty, and definiteness to your aims, I shall be amply rewarded. You are all, young gentlemen, verging upon that period of human life, when, if accustomed to reflect upon the nature God has given you, and the conditions of your being here, life assumes a more serious aspect, and its momentous prob-

lems press upon your attention. We have all thought as children, spoken as children, understood as children, and acted as children in the happy hours of childhood. But, as the years flow on, no one, who is at all observant of his own feelings, his likes and dislikes, his tastes and attachments, and the objects most loved, pursued, and thought of, can mistake a change, gradual indeed, yet pervading his inmost being. Childhood's thoughts and feelings are passing away; its play-work is laid aside; its youthful visions and fancies vanish before the stern realities of life as dewy morn before the noon-tide heat, and we enter the period of reason and reflection. To one thus passing into manhood, and beginning to reflect upon his own nature, and the nature of things about him; upon life, its duties, its enjoyments, its dangers and ultimate design—questions of untold interest arise. Have you, young gentlemen, ever paused in your onward course, and seriously enquired after the true aims of life, its problems, and their solution, and how you may reach its goal with honor to yourself and the God who created you? Have you asked yourselves what you are, what you ought to be, and what you must be, to accomplish the great ends of life, and pressed the question duly upon your attention?

These questions are worthy of the deepest, soberest, intensest thought. We cannot neglect them with impunity. Our present and future happiness depends upon them. We find ourselves here possessing conscious existence, and associated with beings like ourselves. It avails nothing to wish we were not here; that we lived in some other world; that we had different natures, and were associated with different beings; given the means, it is ours to work out the ends faithfully, not repining, not complaining. We have minds to develop, lives to live, characters to form, evil to shun, and good to do; in short, we are invested with all the conditions of conscious being, doing and suffering physically, morally, and intellectually, for the present and all time to come. Being we have and must have eternally; but which of the two states, enjoyment and suffering, we shall share in largest measures, is a question resting fearfully with ourselves. I wish, gentlemen, on the present occasion, that you may have a proper stand-point and field of view, and a true conception of human nature, its dignity, its importance, and its future, and the motives that should inspire and animate you; to indicate to you, briefly and imperfectly though it be, some of the elements or convictions of the mind, that I regard as underlying all true greatness, all true progress, and all true development; convictions that give coloring to all phases of human character, as they exist with more or less clearness and power in the mind. The first I mention is a conviction that there is a God, supreme, holy, self-existent and eternal; a conviction, I say, of this truth, and I stop not here to inquire for the objective truthfulness of this conviction, or its origin; what has wrought this conviction in us; whether it is the voice of God speaking from heaven, or the voice of inspiration; whether it is a deduction of reasoning or observation drawn from the nature of things; whether it is instinctive or

an apprehension of reason in its highest and purest sphere; grant but its existence, not as an imagination, not as a mere mental conception or a transient uncertain feeling, but as a living conviction in our inmost nature, producing its effects upon our thoughts and feelings, our hopes and desires, our loves and hates, thus attaching itself as a moving principle to all the machinery of mind, and its influence will be felt and seen in all the conduct of life. The believer views all nature as the work of God. God is to him the ground and support of all things; the efficient cause in all the phenomena of existence, ever producing, ever sustaining; no finite agent is self-existent. There is no affinity of matter or mind, no principle of attraction or repulsion that do not derive their existence and efficiency from God. Animate and inanimate nature is, and continues to be, because God wills it. God poised the universe in space, gave its order, light, and beauty; arranged its systems of worlds, and determined their proportions mathematically. He decked the brow of night with beauteous stars. As he gazes above, beneath, and around him, everywhere, the humble believer feels that there is a sustaining, guiding, and controlling power, a power that is above man and above nature, intelligent and all pervading. How much better adapted to our wants, limited in our powers, physical and mental, and conscious of want in all our nature, to feel that there is one who has garnished the heavens and adorned the earth; "who hath measured the waters in the hollow of his hand, and meted out heaven with the span; and comprehendeth the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance; to whom the nations are as a drop in the bucket; and he taketh up the isles as a very little thing;" and also that "the high and lofty One that inhabiteth eternity; whose name is holy; who dwells in the high and

holy place; dwells also with him who is of a contrite and humble spirit." How much better adapted to our wants and feelings the conviction of a personal deity, possessed of will, intelligence and creative energy, almighty and eternal than the idea that there is nothing in universal nature but blind impulse and law; nothing but cold, eternal necessity, insane chance, frozen dumb nothingness. Take away God from nature as the ground and support of all existence, and you take away her affinities, all her powers, all her laws, all life and motion. There would no longer be any basis of existence. Nature would not become chaos, or an eternal storm that no one rules, or a grinding concourse of worlds in the wilderness of heaven, but there would be no existence, no phenomena, no thought, no life. No motive adequate to the ends of life can exist without the conviction that there is a God. We can have no proper view of ourselves, or duty or the world, without it.

Another conviction that should dwell in the heart of the young man or woman, in order to view themselves justly and be furnished with the proper motives to action, is that of immortality. To feel that you have an undying spirit, that you have entered upon an existence that ends not; that you are ever to be conscious, to think, and feel, and know; that no change, no vicissitude, and no length of time, will quench the spirit-life within you, is a conviction that alone will give a true conception of the dignity of your nature and true aspirations for the Beautiful, the Good, and the Perfect in character. The conception of an existence stretching away to infinity of a field of action boundless in extent, sufficient to engage our growing and expanding powers forever; the conception of a being intellectual and moral progressing through all the cycles of duration in the presence of God and sustained by his power, is certainly the highest and noblest we can form of

human nature. On the other hand, how dreadful to feel, with our weakness upon us, that there is no Supreme Intelligence above nature, guiding and sustaining us, but that we are the mere evolutions of chance, the product of law or a "*vis naturæ*," cast forth on the stormy sea of life, to stem its tide and buffet its angry waves, and at nature's caprice to sink back again into eternal night. Perhaps there are those who, with the full consciousness that after a few brief days their existence should cease forever, and that eternal annihilation was their doom, would still enjoy life. But I cannot believe it. Why should I admire the king of day with all his golden splendors, as he marches majestic up the steep of heaven, and pours his floods of light upon me, revealing to my vision nature with her varied objects and beauties, if I am soon to be enshrouded in eternal darkness? What to me are those heavens above me, this azure-sky, these vast orbs that move so beautifully. What to me is this nature around me, these seasons, flowers and fruits, streams and zephyrs; all this joyous existence, this life in ocean, air and earth; what are music and poetry in their loftiest strains? What are beating hearts? What is love or hate, or thought and feeling, without a conviction of immortality? Why should we foster into life the tender sympathies of our nature? Why form attachments and friendships here, if they are soon to be rudely torn asunder, as the flower is cut down by the frosts of autumn? Why should we study science and literature, and investigate the laws of nature and mind, if all thought, all feeling, all consciousness are so soon to cease forever? Better be a horse and gallop wild and free in the fields, and eat grass, or even to live a vegetable life, than to be a rational being, so incomplete, so transient, and so filled with unsatisfied longings after a higher and better life. The vegetable fulfills its destiny; it feels no limit-

ation in its being; it has no desire to be taller or to have broader leaves, or of a different hue or shape; nothing is ungratified in its nature; it is just what it was designed to be, and aspires to be no more; and so it is with the animal, but not so with man. "Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou didst place all things under him." Thus we find a higher and nobler nature in man than in the other created beings about us; and it is only when he is recreant to his better feelings, to his reason and conscience, and throws off from himself all sense of duty, all reflection and care for the future, that he can live with any contentment in a senseless round of animal pleasures.

Again, it is not enough to think that our actions may be eternal in their effects, and that we may have a kind of immortality in this way, though we should disappear from the scene. That we may perform acts that shall make their impress through all time to come; that the ripple we may start on the ocean of eternity may circle away on that vast expanse forever, is a fearful truth; but what is it to us in our endless sleep? No, young gentlemen; man without immortality is the most unhappily constituted, the strangest composition and mixture of elements known to us; with longings never satisfied; a being most inconsistent, most objectless and unhappy. But grant him immortality, a conscious existence unending, and you have met his largest desires, his highest aspirations; you have touched the highest spring of action, you have restored harmony to the soul; you quicken all its powers; you give meaning to his existence, and elevate him infinitely in the scale of being; you open new prospects before him, and infuse new life through all his nature. Let us fill our souls with this conviction, that we may

act worthy of ourselves and our divine author.

Another conviction essential to a proper understanding of ourselves and duty, to determine our position in the scale of being, our stand-point and bearing for the present and future, is that of Freedom; and I refer not to political freedom alone, or chiefly, to that freedom which is guaranteed by governments of any kind, or which has for its safeguard constitutions written or unwritten, or laws and decisions of courts of justice. I refer rather to our free will, our free personality. There is an internal and an external freedom, a political and a mental, and moral freedom. Both are of inestimable value when rightly understood and enjoyed. Both are essential to our highest development and happiness. They affect each other mutually in our present state; to illustrate: the brain and senses of the body are not the mind, and should they perish, the mind would still exist; yet in our present circumstances the brain and senses are necessary for the development of the mind. The body is the mind's instrument. What would we know of color without vision, of sound without hearing, or of other qualities of natural objects, without the corresponding senses? So, of what avail is it that we have the element and consciousness of freedom within us, if there is no theatre upon which to act it out? Without political freedom our mental and moral natures must suffer immeasurably. One has said, that "the two poles of our existence are Individuality and Sociality." These are complements of each other. We cannot be eminently the one without being the other. We cannot be restrained in the proper exercise of our social nature without impairing our character as individuals, and *vice versa*. We should be most eminently individual and social in our character, in order to be perfect. To become so we need freedom, external and internal freedom; freedom to will,

freedom to think and speak, and freedom to execute the resolves of the mind; and hence we need political freedom; and the right to life, liberty, and the pursuit of happiness recognized by our national constitution, becomes of inestimable value.

It is due to every subject of a true and righteous government, who has not forfeited it by crime, and whoever would deprive any human being of his proper freedom is fearfully guilty before God. The fact that God has made us rational and capable of happiness in the enjoyment of freedom, and that we have social and moral natures and feelings that can only be developed in the proper exercise of political freedom, is a sufficient reason why every one should possess it.

I am not surprised that good men, looking on the troubled face of society at the present time, feel alarmed, and would fain cry out Peace! Peace! and try to quiet the troubled elements. But I would say, let there be no peace obtained by compromising with wrong, or yielding any righteous principle. Let it be an honorable and righteous peace. He that, for the sake of peace, would sustain and plead for a system, or apologize for those who do sustain it, a system that sets the laws of God at defiance, and still claims to be a christian institution; a system that in its legitimate operation separates husband and wife, tears the helpless infant from its mother's arms, and sells it into hopeless slavery; that remorselessly violates all social feelings and relations, and makes man a mere chattel, a thing for the market; he, I say, who would approve or apologize for such a system of slavery, would do well to examine his own principles and the teachings of the word of God. "What God has joined together let not man put asunder." A precept could not be expressed in plainer terms. But what says the slave-holder by his conduct? He utterly sets aside the law of God, when selfishness or convenience

demands it. "Bring up your children in the nurture and admonition of the Lord," is the instruction of Paul to Christian parents. But the laws and practice of slavery declare that parents have no right to their children; they have no right to keep them, and instruct them, and bring them up in the nurture and admonition of the Lord; thus in two instances setting aside the plainest teachings of inspiration, the plainest dictates of reason and nature.

There is a fearful day of retribution for this nation. Dark storm-clouds are hovering over it, charged with the elements of ruin. I predicate, however, my belief that judgments await us unless we speedily repent, not merely upon the agitation of the present time, ominous though it be, but upon the belief that God is just and the avenger of the oppressed. The book of God teaches it, history declares it; nations that have fallen, and cities once powerful, now lying in dust and ruins, declare it; and sooner would I believe that the rivers would flow back from the ocean, or that the mists of morning would not distil in rain and dew, than that God will not punish a race of oppressors. But praying God that righteous and judicious counsels may prevail in our halls of legislation, and that proper freedom may yet be enjoyed by all the subjects of this government, I turn from the unhappy condition of our country and society to another view of freedom. I mean freedom of will.

Would you, young gentlemen, discern the central point of your being, the highest element of your nature, that which brings you nearest to Deity, to angels, and the intelligences of heaven, that makes you a moral and accountable being, and gives you character; behold it in your free will, your free personality. This element chiefly distinguishes man from the brute. Here we are creators, absolute originators of what had no existence before, not

combiners of elements that had a previous existence, or mere imitators.

Those who maintain that man is a mere imitative creature, are not profound observers of human nature. That man imitates is true; that he creates is equally true. We cannot, to be sure, create a thought or conception of the mind from nothing, or a single element or property of nature, or any thing of this kind. I refer to none of the fancies of a lively imagination, or the combinations of the poet, the painter or artist of any kind. I refer to the volitions or acts of the will. These are evolved by no fixed law of nature; they belong to no series of cause and effect necessitating given results; else the free, creative will is not free. These creations are not irrational, though referrible to no fixed law of cause and effect; and, young gentlemen, to be creators in this sense, creators of character, is, I opine, more important to you than to be able to create any element of physical nature. The one is the result of physical, the other of moral power.

Do you ask me how we can be creators. I must tell you that to create is the function of the will. It is nothing wonderful that we see, having organs of sight, or that we hear, having organs of hearing, or that we perceive, having a mind whose function is to perceive; and hence it is not wonderful that the will creates, since that is its office. We are thus made formers of character and architects of our own fortune. We are able to direct our actions, to choose our course in life, and hence our future depends upon ourselves. Our freedom invests us with fearful responsibilities. It gives to man his true dignity, it gives to immortality its importance. What pleasure would there be in knowing that we are immortal, surrounded with the wealth of universe, if linked to nature by some iron necessity, we are moved and controlled through all time as mere machines. But we are free. We feel and know it; our con-

sciousness testifies that we are so; hence we have work to do that no other person can do for us. We may have aids, but these will be useless without our exertion. If we are not willing to put forth personal effort, it is of little importance whether our choice of a profession is judicious or not, whether the business we choose is worthy or not, or whether we have good or poor advisers and teachers. It is indeed essential that our aims be high and noble, that our business be honorable and worthy of us, and then that we pursue them with untiring assiduity.

Would you excel as students in literature and science, you must spare no pains or expense; you must traverse the fields of literature and science, you must be untiring in searching out all their beauties; you must appreciate and love them, and busy yourself with them and drink deeply from the streams and fountains that literature and science open to you. No person can bring out into full maturity the powers of his mind without great labor; but the labor should be bestowed. No faculty of the mind should grow dull through inaction. There is every facility afforded for the exercise of our faculties. Has God given us sympathies and feelings, he has also given us many objects of sympathy.

Has God given us the faculty of taste, He has also given us objects of beauty to exercise this faculty. Has He given us reasoning powers, he has furnished us abundantly with problems and objects for investigation; has He given us freedom to resolve and choose, He has placed us in circumstances where we must act; and with the right and proper use of all these faculties, He has connected happiness as a reward. With the conviction that there is a God ruling over all, and exercising a paternal care over all the works of His hands; with the conviction that though our bodies perish, the spirit through all vicissitudes will still exist, and will know

and think, and feel, and act; with the conviction that we are free and accountable, and that what we will be in time and eternity depends in a great measure upon ourselves; with no bounds to time and space, the wealth of universal nature and the attainments we can make, shall we not be stimulated by the largest and most generous motives, and with brave hearts earnestly apply ourselves to the work of life?

From the N. Y. Independent.

Joel on the Last Days.

Nothing can be plainer than that the old prophets said many things which they did not themselves fully understand. Nay, they knew they did not understand all that was in their loftiest utterances. They saw things, and they said things, of the great distant future, which must have seemed to them almost absolute contradictions.

And they "searched diligently *what* times and *what manner* of times" those must be in which such apparent contradictions could come to pass.

And they were distinctly given to understand by "the Spirit of Christ which was in them," that they were saying such things, not for immediate effect, but remote; not for minds then living, but minds of long subsequent generations; "*not unto themselves, but unto us* they did minister."

This fact is important, not only as establishing a principle of interpretation, but as throwing light upon the curious psychological phenomena of the prophet's own mind.

We are prone to forget the latter for the former. We study the prophecy in our remote and uncongenial times; we make it, perhaps, the matter of stiff debate; we look thercon through modern glasses, and dissect it with modern scalpels, and attack it with modern solvents, and forget the while to call on the author, and have a social chat with him in his own day and generation.

But we must live back; we must pre-exist. We must somehow get neighborly with Joel and all the brotherhood of seers; and when we have spent a cosy hour with the very men themselves, and felt their heart beat, when then, on returning to their writings, it will be astonishing to find how much less musty they have grown.

Joel lived at a time when ten-twelfths of the covenant people were just about to go into a final captivity, and the other two-twelfths to come under the yoke of Babylon. Not a likely time for the central idea and constant hope of the holy Hebrew mind to realize itself; not so easy for a Messiah to be, just then, or to be expected to be.

Or had they all forgotten Messiah? What, peradventure, did those ten-tribe-folk think about Messiah? And Uzziah, with his magnificent military engines—what thought he? And Joel, when he sounded such a portentous alarm, when he heard the approaching banners of the great Assyrian locust-like invasion; what could he think, or could he even think at all, of Messiah? Sometimes it seems, in reading the minor prophets—Joel, Amos, Hosea, and the rest—as if they never had much idea of Messiah. Perhaps it is because *we* have not much idea of him while we read, and so think they were as Christless as we.

We forget that Christ was the rock that led Israel. We forget that Moses gave out the great Messianic idea like a torch, like a beacon, like a star. We forget, too, how David "foresaw Christ always before his face," and called him "LORD;" and we forget how those mighty scrolls of Moses and of David were hidden deep in the prophet schools, and explored, and pondered. We forget, too, how the spirit of Christ, which was in the seers, could vivify that central thought and hope, and make it burn in their souls, and make it blaze in their visions, and cast its heavenly effulgence far abroad over the dim per-

spective of the ages. Here was Joel, living before empires so old that we have almost forgotten them. Rome was not, Greece was not, Medo-Persia was not, Babylon was not. Assyria was in the zenith of her glory. And Joel finds the Messianic nation in sad courses, apparently about to fall in pieces and pass away.

He earnestly proclaims repentance and reformation. But what answer does the nation make? Probably a few pious people repented, and fasted, and prayed. But what said the State, through its head, the court, the king?

Uzziah was so proud of his prowess, and of his catapults, and balistæ, and munitions of war, that he seems to have become well-nigh infatuated. He had sought the Lord while Zechariah lived, "who had understanding in the visions of God." He had been a champion of the Covenant, and signalized his devotion to Jehovah upon all the pagans round about. He had put the system of his ancestors, as he thought, upon an impregnable basis. He perhaps felt himself to be another David. Nay, he felt as if he were called on to surpass David, and all preceding good men, and absorb in himself all the sacred functions and offices of the system, not even excepting those of the High Priest. He forgot Saul's fate in a similar undertaking, and even went, censor in hand, to burn incense in the holy place.

Dark, then, was the frown on the royal brow when Azariah, in full pontifical robes, withstood him to his face saying, "It appertaineth not to thee, Uzziah, to burn incense unto the Lord. *Go out of the sanctuary*, for thou hast trespassed. Neither shall it be for thine honor from the Lord God." "This to the king!" He thought, and rage flashed from his eye and trembled on his tongue; but before he could speak, the plague-spot stood on his brow, and he found himself rudely seized by the forty priests, and hurled as an unclean

thing from the sacred place. And until his dying day the haughty monarch, a loathsome leper, abhorred and shunned, cut off from the house of God, abiding in a separate mansion, felt how powerful was the touch of God's finger to abase all earthly pride.

Under such unpromising auspices it must have seemed singular to Joel to find himself compelled, contrary to all perceptible probabilities, to speak openly of a time when a development of true spiritual religion should take place, by a manifest and overpowering effusion of divine influence. Yet so it was, and to astonished and incredulous ears he exclaimed:

"And it shall come to pass afterward,
That I will pour out my Spirit upon all flesh,
And your sons and your daughters shall prophesy.
Your old men shall dream dreams,
And your young men shall see visions;
And even on the servants and on the handmaids
In those days I will pour out my Spirit."

That these words had reference to the Messianic period, and the Pentecostal outpouring of the Holy Ghost, we have the best evidence. "This," said Peter, when the new gift of tongues filled Jerusalem with amazement, "this is that which was spoken by the prophet Joel.

"And it shall come to pass in the last days," &c.

Only it is curious to remark, that where Joel said "afterward" Peter says "*in the last days*," thus by inspiration fixing the reference of the remainder of Joel's prophecy to the Gospel dispensation.

Now Joel must have been sorely exercised in his mind to know "what, or what manner of times" those same last days, or the Messianic time, should be. No doubt he "searched diligently" how to get some consistent unity of plan and harmony of successive development for all the things he was saying.

For on the one hand there were to be events of a strangely ominous cast:

"And the sun shall be turned into darkness,
And the moon into blood,
Before the great and terrible day of the Lord come."

And that the peril of those times should concern the Jewish State, he could not but conjecture:

"For in Mount Zion and in Jerusalem shall be the escaped,
According as Jehovah hath promised,
Together with those who are left when Jehovah shall call."

Here the covenant nation seems so broken that only a remnant is left—as, in fact, did happen shortly after that Pentecostal effusion.

Besides, the prophet found his lips discoursing of a "CAPTIVITY of Judah and Jerusalem," as well as of Israel, and of "*all nations*" as having been concerned in that captivity:

"I will also gather all nations
And will bring them down into the valley of Jehoshaphat,
And will plead with them there
For my people and for my heritage Israel,
Whom they have SCATTERED AMONG the nations and parted my land."

The captivity must have seemed to the prophet an astounding one, in which all nations should have been concerned. And the dispersion of the Hebrew nation must have appeared to him as indeed unaccountably thorough, and world-wide, and continuous, when the reckoning for it was on a scale of such sublimity, and their restoration therefrom final. It was a dispersion and a captivity, after restoration from which

"Jerusalem shall be holy,
And there shall no strangers pass through her any more."
"But Judah shall dwell for ever,
And Jerusalem from generation to generation."

It was a dispersion the reckoning for which should agitate, apparently, all mankind:

"Proclaim ye this among the Gentiles,
Prepare war. wake up the mighty men,
*Beat your ploughshares into swords,
And your pruning-hooks into spears.*
Let the weak say, I am strong.
Assemble yourselves, and come, ALL YE HEATHEN,

And come up to the valley of Jehoshaphat,
For there will I sit to judge the heathen round about."

"Put ye in the sickle, for the harvest is ripe.
Come, get you down, for the press is full, the vats overflow.

Multitudes! multitudes in the valley of decision,
For the day of the Lord is near, in the valley of decision."

Moreover, the period of that national calamity should abound with portents both at its beginning and at its close:

"I will show wonders in heaven and earth;
Blood, and fire, and pillars of smoke."

And again:

"The sun and the moon shall be darkened,
And the stars shall withdraw their shining."

That these direful national calamities, this world-wide dispersion, must have seemed to the prophet to lie in the compass of what Peter called "the last days" seems manifest from the prophecy itself, as the event has proved was the divine understanding in its utterance. Yet, how should such things comport with Messiah's reign, Messiah's peaceful sceptre, Messiah's glory? How could such things comport with an era, when, as his own mouth was forced to say:

"And it shall come to pass in that day
That the mountains shall drop down new wine,
And the hills shall flow with milk,
And all the rivers of Judah shall flow with waters,
And a fountain shall come forth of the house of the Lord."
And shall water the valley of Acacias."

This was a question that the prophet never could resolve to his own satisfaction. We, who know that the Holy Ghost was poured out, and signs and wonders done, and the nation dashed in world-wide dispersion, all in the Messianic era; we, who know that the nation exists yet, and that its captivity may again be restored, and all nations reckoned with, previous to the final triumph of the Gospel on earth, can attain a somewhat nearer approach to the solution than the ancient man of God, whose ministry was not unto himself, but unto us, and unto the church of coming ages.

GREY.

Christian System.—No. 9.

The observance of the "Lord's day" by Christians under the gospel dispensation, is as essentially necessary, as was the observance of the "Sabbath" by the fleshly descendants of Abraham under the Jewish dispensation. Both beautifully typify the final "rest which remains for the children of God," and both make provision for the observance by those under their respective systems, of the *seventh* part of time consecrated by Jehovah himself, when he had finished the six days' work of creation and "rested on the seventh."

But as the institutions to which they legitimately belong are dissimilar, and the occasions which called forth their appointment are essentially diverse, it follows that the manner of their observance, and the duties and obligations resting upon those who worship God under the Mosaic or Christian dispensations, are also diverse and dissimilar. The "sabbath" was to the Jew "a perpetual covenant," "a sign between me (God) and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." It was emphatically a day of rest, not only to the Jew, but to all his beasts of burthen, and every thing over which he had control. Its non-observance was punishable with death, while the obligation to obey its requisitions was based on their deliverance from Egyptian servitude. "But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor

thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy man-servant and thy maid-servant may rest as well as thou. And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand, and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath-day."

The Christian "Lord's day," instead of being a continuation of the Jewish "sabbath," as many of our protestant friends believe and teach, is entirely a different institution. It occurs on a different day of the week, is observed in a different manner, and is the remembrance of different events. One of the strongest blendings of Judaism with Christianity is that which is observable in almost all protestantdom: individuals strenuously advocating the observance of the "sabbath," while by their conduct laying themselves liable to be put to death for the violation of its laws.

The "Lord's day" was instituted as commemorative of the resurrection of our Lord and Savior, and with as little reference to the Jewish sabbath as the ordinance of Christian baptism has to circumcision. Consequently the duties enjoined upon Christians in its observance cannot be learned by a reference to the law relative to "keeping the sabbath." "God, who in times past spoke by the prophets, hath in these last days spoken to us by his Son," and we therefore look for our duty with regard to the Lord's day in the New Testament, to the teachings of Christ and his apostles.

From Luke's history of "Acts of Apostles" we learn first: that the disciples assembled themselves together on the first day of the week; second, that a prominent object of their coming together was to attend to the institution of the "Lord's supper," or to "break bread;" third, that they contributed to the necessity of their indigent brethren; and fourth, that they occupied themselves in prayer, and exhortation, and reading the Scriptures, and singing psalms and hymns, and spiritual songs. The duty to assemble on the Lord's day is apparent from the injunction of Paul to the Hebrews, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting each other, and so much the more as ye see the day approaching."

The *order* in which the foregoing specifications should be attended to, when the disciples of Christ are assembled together on the Lord's day, is not laid down in the New Testament, and consequently is left discretionary with them. But it is distinctly stated, that every thing should be done "decently and in order;" a command, the observance of which is frequently hindered by matters in themselves trivial and seemingly unimportant.

It is a true maxim, that "whatever is worth doing at all, is worth doing well," and if true of temporal things, how much more of spiritual. If, as we have seen, it is the duty of Christians to assemble themselves together, it is also their duty to fix upon a certain hour for meeting, which of course should be regulated with an eye to the duties to be performed, and the con-

venience of the majority. But after the time of meeting is once fixed, it should be the determination of each member to be at the place of meeting at the appointed time. Punctuality is one of the *essentials* in the proper performance of every duty, and cannot be disregarded in the public worship of the congregation, without great detriment to the cause. Every member should feel it to be both a duty and a privilege to meet with the brethren *every* time they convene, and to be there in due time.

The benefits resulting from such a course would be three-fold: It would strengthen the individual, encourage the congregation, and exert a salutary influence on the community at large. The observance of the Lord's day we consider is at the foundation of all Christian vitality, and that "growth in grace" which every member should experience.

Many professors of Christianity do not realize their obligations in this particular. They seem to think it of little moment whether they are in their places in the Lord's house, or whether they are absent. The most frivolous excuses serve to satisfy their dormant consciences. Sometimes the weather is too hot, sometimes too cold, sometimes too wet, and sometimes too dry! The most frequent excuse however is "there will be no preacher!" or worse still, "not their favorite preacher!!" They forget that they, in becoming members of the congregation, virtually covenanted to sustain by their presence its stated meetings, and every time they wilfully absent themselves, they violate

their plighted faith. They seem to forget that the primary benefits accruing upon the observance of the Lord's day can all be enjoyed, even if they should not have a *preacher* in the common acceptance of that term.

No well taught Christian can for a moment doubt the propriety of observing the Lord's day in a religious manner. It was on the "first day of the week" that the primitive disciples met to "break bread." It was on the "Lord's day" that John was "in the spirit" on the isle of Patmos. It was on the first day of the week that the Holy Spirit of promise fell upon the apostles. It was on the first day of week that the Savior appeared to his disciples on several occasions; and most important of all in proof of the hallowedness of the day, it was on the first day of the week that our glorious Redeemer arose from the dead, a triumphant conqueror over death, hell, and the grave. In view of these facts, every Christian should rejoice in the opportunity afforded him on the recurrence of the first day of the week, to lay aside the cares and perplexities of a cold and selfish world, and renew his spiritual strength by attending to the institutions of the Lord's House. In another number we will notice singing as a part of the worship of the assembled brotherhood.

From the Gospel Advocate.

The Spirit's Teaching.

NUMBER I.

"He that hath an ear, let him hear what the Spirit saith unto the Churches."—Rev. 3, 22.

The Spirit of God strove with the world as a divine teacher in the antediluvian age. He was the divine teacher in the family of Christ, accord-

ing to the flesh, from Shem to Abraham, from Abraham to Moses, and from Moses to John the Baptist. Then he began to prepare a people for the Lord, and became the divine teacher in the family of Christ according to the Spirit. In the days of John and Christ, he gave to his family the preparatory lessons of the Christian Institution; but his graduating advice was deferred till Messiah became President. Then he reviewed the past, and "guided into all truth." Things kept secret from the foundation of the world, were now made known to all nations for the obedience of faith. Jews, Samaritans, and Gentiles were reprov'd of sin, and converted by his teaching. Many Churches of Jews and Gentiles were planted by his teaching throughout the Roman world. These Churches were taught by the Spirit. Hence the Patmos command, "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches."

THE MANNER IN WHICH THE SPIRIT TEACHES.

The Spirit taught *directly* and *indirectly*. He taught without and through *human agency*; without and by the *word* of God. There was no human agent between the Apostles and the Spirit; no previous revelation through and by which he instructed them. They were *inspired*. Their instruction was *direct, supernatural, miraculous, and extraordinary*.

The common people were also taught by the Spirit. But in teaching them, Moses and the Prophets were employed as his *human* agents, and the word of God previously revealed to them as his *moral* means. The differences may, for the sake of illustration, be thus stated—

1. *Miraculous, supernatural, extraordinary.*
 2. *Moral, natural, ordinary*
 3. *Any and every other manner was knavish, superstitious, or imaginary.*
- So teaches the Old Testament. Can we find a different manner in the New

Testament? Let us see. John the Baptist was greater than all the prophets of the Jewish age. He was "filled with the Spirit from his mother's womb." He was taught by the Spirit directly. He belonged to the inspired, supernatural, and extraordinary class. The word of God came to him directly. He made many disciples. To which class did they belong? Did the Spirit teach them directly in their conversion? Their whole history contradicts such an idea. The Spirit converted them, but he employed John as his human agent, and the word preached by him as his moral means.

The Son of God, at his baptism, was filled with the Spirit in the extraordinary manner. He taught and confirmed his teaching by the miraculous agency of the Spirit. He made and baptized more disciples than John. Were they converted by the direct influence of the Spirit? If so, then Christ and the word preached by him were not connected with their conversion! To be converted by the Spirit directly is to be converted without a preacher, and without the previously revealed word of God—by inspiration. This modern mystical notion contradicts all the facts of the New Testament.

The disciples, on Pentecost, were *baptized* with the Spirit not to convert them, but to qualify them to convert others. He guided them into all the truth of the Christian age by this direct and miraculous manner of teaching. Hence they were "filled with the Spirit, and spake with tongues" as the Spirit gave them utterance. All the disciples thus taught by the Spirit belonged to the extraordinary class of primitive Christians.

But in the same chapter, (Acts, 2d chapter) we read of the indirect, the moral, the natural, and ordinary, as well the extraordinary, &c. These thousands were converted by the Spirit. Not by the "baptism," the "pouring on," the "shedding forth," or the "gift

of the Holy Spirit." How then? The Spirit converted through *human* agency, and by means of the *word* of God.

Many, if not all the Evangelists, of the Apostolic age, belonged to the extraordinary class. Philip was one of the number. He preached Christ to the Samaritans and the Ethiopian nobleman. He confirmed his preaching at Samaria by miracles, and the Angel and Spirit directed him to the Eunuch. But the Spirit did not "fall upon" the Samaritans till after their conversion. On their conversion they were brought in contact with the moral, afterwards some of them, by the laying on of the Apostles' hands, were connected with the miraculous. This distinction is as obvious as the difference between Adam and Cain in their creation.

Many of the members of the Apostolic Churches were taught by the Spirit directly. Hence the "spiritual gifts" of which Paul speaks in the 12th, 13th, and 14th chapters of 1st Corinthians. But these gifts ceased with the creative age of the Church.

It is true that Saul had a vision previous to his conversion, and that the Spirit fell on the Gentiles at the house of Cornelius while Peter was preaching to them. But the Lord appeared to Saul to make him an Apostle, and the Spirit fell on the Gentiles to "bear them witness." Christ and Ananias spoke to Saul, and Peter preached to the Gentiles. The miraculous was not a necessary item in their conversion. The moral in these cases was for one purpose, and the miraculous for another.

The question now is, has the miraculous manner ceased? If not, we ought to have all the *real* signs and wonders of the primitive age. The miraculous of Romanism and Protestantism, when compared with the miraculous of the New Testament, to say the least, is superlatively ridiculous.

Since the Apostolic age, according

to all reliable history, there has been no *direct* teaching of the Spirit. Where the *Church* and the *Bible* are unknown, the Spirit teaches not. The Church is the *agent* and the Bible the *means* employed by the Spirit to convert the world and perfect the Church. These combined do all the good in the world. These perverted and severed are productive of the greatest evil in the world.

J. J. TROTT.

Letter from Elder S. M. Snodgrass.

BROTHER BOGGS:—I cannot express my gratitude for having lived to see those who go for the BIBLE alone, have one publication in which the rights of the unpopular are so ably advocated. The rich have many to write for them, but the poor are forgotten by their neighbors. For nearly twenty years I preached among the old Christian denomination, but at length saw another people rising, called Reformers. I soon saw that they were, so far as theory was concerned, carrying some matters to more conclusive and scriptural results, than ourselves, but alas they were giving more countenance to the "maximum of all evils," than we ever had done. I was raised in the first Christian congregation at Cane Ridge, Ky. till the 14th year of my age. The Reformation then appeared to me, as it does yet, an improvement in doctrine; a retrograde in morality. Not having given way to party jealousy, I embraced every opportunity of improvement, and twenty years ago could not believe they would have remained so long silent in opposing "The sum of all villanies." Thank God, the charm at last is broken. Wonders are already done. Dagon cannot stand before the ark of God; his arms, legs, and neck are already broken, and his stump will yet be put out of the church.

I am better at thinking than writing; can pick a flaw easier in what another brother writes, than to write without

erring myself. But I sometimes think the oxen stumble on the 25th chapter of Leviticus. According to that chapter, servants might be obtained from the original descendants of Abraham, but bond-servants from the strangers not of the stock among which the land had been divided by lot. (See verse 40 to 45.) Two things invariably followed the sound of the Jubilee trump: first, the servants (not bond-servants) went free; secondly, each one went to his own possession. (See verse 9th and 10th.) The bond-servants had no possession to return to, in the Jewish nation. If they went free and returned, they must have gone back to Gentile idolatry, the very thing that the Jews were rigorously to hinder, (see 4 and 5.) But this rigor was not to be exercised over their brethren (the original stock.) They could go to their homes without going to a land of idolatry. See 42d and 43d verses.)

If the jubilee trump turned strangers [bond-men] free, it also returned them to their old possession and families, and thus defeated the whole philanthropic object to keep them from all idolatrous influence. As the Church should try to keep her converts from going back to the world, so the Jews held on and rigorously held ever to keep theirs from going back to Gentilism. All that had possessions in Canaan could go free, and return to their possessions without going to idolatrous lands, consequently were not rigorously hindered at the jubilee; the whole arrangement was one of mercy to both classes of servants, under the circumstances. It was one for the relief of both, (see verse 35) "yea, though he be a stranger or a sojourner; that he may live with thee."

They were not only to show this mercy to the stranger, but their children to his children; so they could live with them always, remembering mercy to the stranger, as they had been strangers in the land of Egypt, (where

they had been oppressed.) They were never to vex the stranger; no matter whether they reaped harvest or gathered grapes they must not make a clean riddance, but leave him a part; besides this, if he labored, the laborer was worthy of his reward; it must be paid before the sun went down, lest he was poor and set his heart on it. Though no land could be bought, yet a house could; and as accounts stood square every evening, if he wanted to go away, he had only to elope from his master some night, and in the morning the nation were bound to not act the gentleman's dog and return him, but let him go and dwell in one of their cities, where he could buy a house, according to the merciful law which was fulfilled in one saying; "Thou shalt love thy neighbor as thyself." I never read of but one Jew following a fugitive, and Solomon, when beloved of his God, had him killed.

A wonderful idea! Moses gave a chattel law! Moses killed a chattel fellow, at the risk of his own life, and hid him in the sand! Mr. Shannon (as we are to honor all men) in Missouri, thinks he proves the chattel right by Moses from Exodus 20: 17. Mercy! are pro-slavery men blind enough to rank their wives with oxen and asses? If I had a wife I would take that back; and if I had not I would, for fear I could never get one.

Some of the things possessed and not to be coveted were inanimate, as the house; some were animate as the ox, the ass; some were animate rational, and possessed volition, as the servants and wife; only third in the scale of being descending from God and in his image, degraded by this theologian to the chattel right of oxen, asses, or houses. Lest Mr. Shannon, or some other man holding this sentiment, should remain a pitiful old bachelor, I will give the hint sufficient. I got my oxen and house without their consent, because they were not rational; but

when it came to getting a wife, she was rational, and I acquired possession of her, by getting her consent. Man and maid servants are rational, as well as a wife. By their consent (not by manstealing) the Jew got possession of them and by the same he and his children inherited them and theirs forever, or till the year of jubilee, (Lev. 25 ch. 45th, 46th.) The bond-servant for his relief could get free when he pleased, and go and dwell in a walled city, but was ruled with rigor if, he attempted to return to his old idolatrous home.

S. M. SNODGRASS.

Yorktown, Ind.

For the North-Western Christian Magazine.

EMANCIPATION.

BRO. BOGGS: When you were at my house in Shelbyville, Ind., you asked me if I would receive and read the Magazine; also, if I would write for you, to all of which I consented. When I left Indiana, you were duly informed, and since here I had spoke of you, and intended informing you of my whereabouts; but you have sent me the Magazine, so all is right.

Now, I propose to fill, or fulfill, my promise. I acknowledge some prejudice to your Magazine, and perhaps said that you only gathered up the anti-slavery question to make your paper go. But, on reflection, I see so many among us who are trying to make their five cent sermons, tracts, and books go as best they can, that I have concluded to pass all that by, and say to you, that I occupy the ground that I think every christian American ought to occupy, *i. e.* I am an Emancipationist, in the true import of that term; but I am *not* an Abolitionist, and am sorry that you have so declared yourself. Then, let me define these terms as I understand them. An Emancipationist is one who believes American slavery to be a great misfortune, and that it is a political, moral, and social evil, and

who would rejoice to see our country rid of it, together with all other kinds of injustice and oppression; but, at the same time, desire to be "just before they are generous," and who do not believe that the ends always justify the means: and who would never create one evil to get clear of another, and who would always try to go to work scripturally, legally, and honestly to reform or get rid of evils; and always be just and charitable, even to the oppressor. An Abolitionist is one whose bean ideal is opposition to negro slavery, regardless of the rights of the master, regardless of the Constitution of the United States, and regardless of the teachings of the bible; and who would abolish African slavery, even if in so doing they divide the kingdom of God, and broke to pieces this government, even if it ended in civil war; and, finally, who deny the great conservative of this government, *i. e.* "State Rights," and, consequently, who do not treat their follow-citizens of their neighboring States with common courtesy, nor even decency; and who must abolish American slavery, regardless of the future condition of the slave, or any one else; and who would persuade a slave to run away, and conceal a fugitive.

The doctrines and deeds of such I oppose, but am with you so far as your efforts may scripturally tend to the emancipation of all kinds of slavery—physical, mental, and moral—to African in the slave States, their masters, and free State slavery too. I hesitate not a moment in saying, that to sell a man, or his wife, one away from the other, and thus make void the marriage relation, and to separate parents and children by selling one or both, is unscriptural, immoral, and wrong; and I thank God that he, by his goodness, has kept me from engaging in such traffic.

You may ask, "Why did you not remain in the free States?" Because

the unjust pratings of the Abolitionists, and the course they pursued, disgusted me. And I saw more pride growing up there than in the South, and I was disgusted with the hireling system.—Every fashionable body there must have two or three hired girls. The poor, sickly, delicate creatures could by no means milk their own cow, wash, or do their own housework, or even sewing—they must have hired servants. Then, I came here because I believed this to be a healthy country. All this aside, I am in favor of putting away all sorts of slavery; and if this full expression of my honest convictions drive me to a free State, Amen.

I do not think you are pursuing the best course for success. We need not say the bible justifies slavery. The time for such work is past; but to be honest and consistent, we must admit that the bible does direct masters and slaves how to conduct that relation, and directs the slave to submit, and to serve "with fear and trembling." Not to run away, but "art thou called, being a slave, care not for it; but if thou mayest be made free, use it rather." So say I. Mark,  "If thou mayest be made free;" not if thou mayest run away. Again, no anti-slavery man should ever decoy off, or conceal a fugitive slave.

Nor should any non-slaveholding State refuse to give up a fugitive slave. Such a course is right, and the surest road to success. If you ever influence the South, you must admit their legal right to their slaves, and that they are as honest as others. Approach them in this way, and nine out of ten will admit slavery to be a curse, and wish the slaves all to themselves. But, say you, will they free them? Well, go on and teach them that God holds the master responsible for the intellectual and moral training of his slaves. This the bible teaches. "Masters, give unto your servants that which is just and equal."

Thus let us teach the master and the slaves both their duty; then present a plan, a just and equal one. As slavery is a national curse, present a national remedy. Let Congress lay an *ad valorem* tax upon the property of all the States, or set apart a portion of the tariff revenue; let the interest or principal either, of the sum thus accumulating, be for emancipation and colonization. Then appraise slaves at the average price for twenty years. Give the master three-fourths of said price for all slaves over twenty years old; the full valuation for all under twenty years. Then set the slaves thus bought free, and colonize them.

I verily believe if some such course was pursued towards the South, that it would reach their hearts; and many masters, after the plan got in operation, would present their slaves to the directors of the fund, and rejoice to get rid of them. But just so long as the North, or any portion of it, pursues the unjust, uncharitable course they have hitherto pursued, they are only extending the time when this government may be freed from the curse of slavery. I want all kinds of slavery abolished. I believe it a hindrance to the progress of any country. I believe, also, if the master do his duty, he is the greater slave, because he is morally bound to give his slave at least education enough to read the bible. If the master do all his duty to his slave, he will have enough to do. But, for the present, adieu. Yours, in truth,

JAS. L. THORNBERRY.

Ellis Co., Texas, June 17, 1856.

P. S.—Through much opposition, we have organized, or gathered up, a small congregation in Waxahachie.

REMARKS.

The writer of the foregoing is personally known to many of our readers, and we take pleasure in introducing him to all others, as a devoted christian and a most excellent man. He

has, for a number of years, been a very successful evangelist both in Kentucky and Indiana. We are glad to have a communication from him, for we believe him to be a true-hearted and honest man; one who would not knowingly swerve from the truth for the sake of popularity, and whose opposition to abolitionism arises not from sinister motives, but from a misapprehension of its objects and character.

From his definitions of "emancipationist" and "abolitionist," it is apparent that, as a lexicographer, he is greatly at fault. Webster does not define the first to be "one who believes American slavery to be a great misfortune," but "an advocate for the emancipation [setting free] of slaves." The same authority defines an abolitionist to be "a person who favors abolition, or the immediate emancipation of slaves." His definition of abolition is, "the putting an end to slavery; emancipation." Our brother will discover that the term in which he delights and the one he detests, are, by the best authorities, used interchangeably, and that to avow himself in favor of one, while he repudiates the other, is a contradiction in terms. He will find that abolitionism, when stripped of the unseemly drapery with which his imagination has clothed it, is only another name for emancipation. How, then, can he in truth say he is an emancipationist, but not an abolitionist?

He says, "an abolitionist is one whose beau ideal is opposition to negro slavery, regardless of the rights of the master, regardless of the Constitution of the United States, and regardless of

the teachings of the bible," &c. Now, these are grave charges, and should not be made without the accompanying proof. We deny the accusation in toto, and call upon our good brother for his testimony. They are as gratuitous as is the assertion, that sinister motives actuated us in lifting our voice and wielding our pen in behalf of the down-trodden and degraded slave. It would have been much nearer the truth had he said that, they held that the slaveholder *had* no rights as far as keeping his fellow man in slavery is concerned, and that both the bible and the Constitution of the United States recognize the common paternity of God, the common brotherhood of the human family, and, consequently, their natural equality, and the inalienable right to life, liberty, and the pursuit of happiness. How perfectly absurd to hear a preacher of the gospel talking about the "rights" of one part of the great family of man to enslave the other part! The "rights" of the slave to himself, to his liberty, to the avails of his labor, to his volition, to his wife and children, and, above all, the right to worship God according to the requirements of his revealed will, are anterior and paramount to any "rights" that the most arrogant slaveholder can establish. A christian preacher talking about the "right" to hold, as a chattel personal, a part of those whom God created in his own image, and for whom Christ died! The "right" to abrogate conjugal and paternal ties, and exclude from the moral vision the cheering rays of the sun of righteousness!

We call upon Bro. Thornberry to

show, if he can, where the bible or the Constitution of the United States guarantees the "rights" of the slaveholder to exercise unlimited control over those whom he chooses to call his slaves. It is easy to make assertions, and to charge those who desire the abolition of American slavery with disregarding the "constitution" and the "teachings of the bible;" but the time has gone by when successful opposition to the great anti-slavery movement can be maintained, by the bare "ipse dixit" even of a minister of the gospel.

The central idea of abolitionists of every grade, as far as we are advised, is that slavery is in itself essentially wrong, that the slave has a right to himself prior and superior to any right of the master, and that every laudable means should be used to restore to him his natural and inalienable rights.—Like other men, they differ with each other in minor matters. We belong to that class who believe that both the Constitution of the United States and the bible, when fairly and impartially interpreted, and taken in the spirit of their authors, are decidedly anti-slavery. We expect to abolish slavery, not by "disregarding the constitution and the teachings of the bible," but by enforcing the great doctrine of equal rights and universal liberty which they inculcate.

With regard to the description given by our brother, of the existence of pride and aristocracy in the free States, we have only to remark, that it is the legitimate fruit of southern slavery. In every country where slave labor obtains, free labor is disreputable, and although there are no slaves in the free

States, still the intercourse between the North and the South is so great, and the inhabitants are so connected together by family ties, and a great variety of other ways, that the feeling that labor is degrading, has found an existence over a large portion of the free States. If our brother deploras this state of affairs, let him begin at the right place in order to remedy the evil; let him "lay the axe to the root of the tree;" let him assist us in persuading his brethren who hold slaves that the system is evil, only evil, and that continually. Teach the people that honest industry is the only road to true honor, that all labor should receive such remuneration as is just and equal, and that the only distinction justifiable among the children of men is that which is based upon *character*, and all the evils arising from false pride and a fictitious aristocracy would recede from the view just as certain as that any other effect will cease when the cause is removed.

Bro. Thornberry says "he is with us so far as our efforts may *scripturally* tend to the emancipation of all kinds of slavery." Will he have the goodness to point out to us any measures we have either advocated or practised that are unscriptural? We profess to take the scriptures as our infallible rule of faith and practice, and if in our zeal to abolish an institution, which our brother says "is a political, moral and social evil," we have departed from the old landmarks, we would be grateful to him if he would show us where we have erred, but we want something more definite than wholesale denunciation, or slanderous insinua-

tions. It is one thing to *say* that a certain course is unscriptural, and another to show wherein the violation of the divine record consists.

Following in the wake of the "great men of the current reformation," and others who have been saying to the slaveholder "peace, peace, when there is no peace," our brother rings the changes on that much abused and often perverted passage; "Servants, be obedient to them that are your masters, according to the flesh, with fear and trembling." He, no doubt, can see in it a full justification for all the cruel stripes inflicted upon the naked backs of the poor, friendless, and down-trodden slaves by his woman-whipping brethren of Texas and other slaveholding States; but the true import of this and similar injunctions seems to be entirely overlooked by our slavery-apologizing theologians. The plain and obvious design of the passage is to show the christian slave how he should bear up under the infliction of the wrongs and injustice which he was suffering at the hands of a cruel master, and not to justify the master in that tyrannical course which would produce in the slave "fear and trembling." It would be just as logical to infer that because the Savior enjoined it upon his disciples, when smitten on one cheek to turn the other, and that when their coat was taken away, that they should give their cloak also, that, therefore, the bible justified robbery and "*Brooksism*," as to argue that because patience is enjoined on the part of the abused slave, that, therefore, the system which produced that abuse is right in the sight of God. The truth

is, that all the injunctions found in the New Testament enjoining long-suffering and patient fortitude on the disciples of Christ, when suffering injustice and cruelties of any kind, were intended to incite them to such a course of action as would show to the world around them the benign and sanctifying influence of christianity on their lives, and *not* to justify either the men or the measures by which they were made to suffer.

The abolition of American Slavery is just as necessary for the temporal and eternal welfare of the slave-holder as the slave, and every enlightened abolitionist is actuated by a strong desire for the welfare of both. If, as our brother says, "slavery is a national curse," all classes would be benefited by its removal. He certainly does great injustice in affirming that our sympathies are exclusively confined to the black man. We, as abolitionists, look at mankind as one great family, and it is our object to remove from the world everything which is calculated to deprive any of them of their inalienable rights, or prevent them from the enjoyment of a better existence in the eternal world. First and foremost in the black catalogue, we find American slavery, and as long as it has been defined by the great reformer, John Wesley, as "the sum of all villanies," and by a greater and still living writer as the "maximum of all evils," and as a "hydra-headed monster;" and the same great divine has asserted, "that none but God can own a man;" and one of the oldest and most conspicuous of our preachers and writers of this city, not identified with the anti-slavery move-

ment, has said that "where true christianity exists, slavery cannot exist," we feel strengthened in the conviction that we are "warring a good warfare," and are willing to bear all the opprobrium that may be attached to the term "abolitionist," if, thereby, we can, in anywise, aid in the suppression of this great and growing evil.

The proposition to *buy* the slaves from the slaveholders, pre-supposes that they have a better right to them than the slaves have to themselves, which we cannot for a moment admit. As to colonizing the slaves when made free, we have only to say, that after the fact is established that they cannot live together after slavery is abolished, a grave question will still remain to be decided—whether, upon the principles of equity, we should not colonize the slaveholders, and let the slaves remain upon the soil which for so many years they have watered with their tears and blood? On the principle of being "just before we are generous," we think, such a course would be more equitable than to make the colonization of the slaves a condition of their emancipation.

We trust our good brother will divest himself of that "prejudice" which in the honesty of his soul, he confesses he entertains toward the *Magazine* and the "abolition doctrine" it teaches, and that he will be led to see that we are only endeavoring to carry out the principles inculcated not only by the great men of the current reformation and all other true reformers, but also by Christ and his apostles. And we feel assured that when he looks at the anti-slavery movement as it is, he will

come out from among the oppressors and their apologists; that he will henceforth be one of us, and through evil as well as good report, will give his influence on the side of the down-trodden and oppressed of every nation. "Inasmuch as ye have done it unto one of the least of these, my disciples, ye have done it unto me!" J. B.

A Sermon for the Times.

IN THREE PARTS.—PART II. CONTINUED.

2. It is impolitic to rebuke the manstealers. Respecting the propriety of consulting policy, even at the expense of duty, none can doubt. The beloved Paul says, "being crafty, I caught you," and in the gospel we read "be wise as serpents." From these declarations, it is most obvious that the true servant of God should "be wise," shrewd, cunning, and crafty. Have not the Jesuits ignored duty, substituting instead thereof, policy? and where is found a society more successful? They have more men, more money, and, hence, more influence than any religious order upon earth. And shall this providential example go unheeded. Far be this from us! We have taken an advance stand. We have made war upon the world, denominating ourselves "moral regenerators," and shall we not distinguish ourselves above others in our friendship for the oppressor, and silence respecting wickedness in "high places"? Let our watchword be, "Rebuke him not!"

There are many reasons to urge us to this course which our text supplies, and 1st, He is rich: and the rich are powerful; 2nd, He is esteemed pious; 3d, To rebuke is to offend: "He that rebuketh a wicked man getteth to himself a blot;" 4th, to rebuke is to cause division, and this is to violate the law of Christ: "Let there be no divisions

among you, but be ye perfectly joined together in the same mind and in the same judgment." In fine, to rebuke is to incur his bitter enmity, and to feel the weight of his power.

It will be my object in this paper, to present a few facts in proof of the above assertion, and to draw therefrom a few admonitions to guard us from danger, and I do hope that two points will be gained: 1st, that the profound dumbness of our brethren, now in the path of duty, may be continued; and 2d, that those brethren who have caught to some extent the "spirit of the age," and are manifesting their incipient delirium by repeated efforts to propagate their "higher law" notions, may be reclaimed and reclothed in their right minds.

That we may see the true spirit of slavery, and learn what to expect by meddling therewith, let us advert to the recent disturbance in the Senate of the United States. CHARLES SUMNER, an officious politician, for his temerity in rebuking man-stealers, received a merited caning. The Hon. Mr. Brooks, who nobly came forward on the occasion, in defence of right and scripture, is no doubt an embodiment of the spirit of slavery. This I infer from the fact that not one word is heard from the South in condemnation of his conduct; on the contrary, the Southern press universally approves of his chivalrous daring.

The Richmond Enquirer says, "his [SUMNER'S] designs are far more diabolical than those of Cataline or Cathegus, nay transcending in iniquity all that the genius of a Milton has attributed to his fallen angels. He is a proper saint for a free-love saloon, or an infidel convention: and unless there is enough of *patriotism, religion, and morality* at the North to express general detestation of his crimes, and congratulations at his merited castigation, we had better part company."

The Richmond Whig is in an extacy.

It pronounces it "a good deed," an "elegant and effectual caning," "administered to Senator SUMNER, the notorious and foul mouthed abolitionist." It adds, "we are rejoiced at this; the only regret we feel is that Brooks did not employ a horse-whip or cow-hide upon his slanderous back, instead of a cane." It proceeds, "we trust, the ball may be kept rolling; SEWARD and others should catch it next." This word "others" refers, no doubt, to editors and preachers.

In the same strain, speaks the Parkersburgh Intelligencer, "we are exceedingly sorrow that Mr. Brooks dirtied his cane by laying it athwart the shoulders of that black-guard Sumner. We regret that he did so, not because Sumner got a lick too much, not because he was not justly entitled to all he got, and more besides, but because the *nasty scamp* and his *co-scamps* will make capital for their foul cause out of the affair."

In the same spirit speaks the South Side Democrat. "The telegraph has recently announced no information more grateful to our feelings than the classical caning which this outrageous abolitionist received at the hands of the chivalrous Brooks of South Carolina."

The Columbia Banner says, "that some gentlemen from Charleston have provided a suitable present, in the shape of a cane, to be given to Mr. Brooks, to show their appreciation of his late act in hiding the abolition senator Sumner. It is to bare the inscription "*Hit him again.*" Even the ladies—yea, Christian ladies—are engaged in this good work. Hear their words of encouragement. They say: "We will send Mr. Brooks hickory-sticks, with which to chastise abolitionists, whenever he wants them."

Such is the spirit of slave holders, and such is the righteous retribution they mete out to political meddlers and agitators. If ye love peace and have any

regard for your person, "Rebuke them not."

The same spirit is rife in the religious parts of a slave holding community. Since the day in which Amos Dresser was castigated in the city of Nashville, by the clergy, until now, the kingdom of heaven suffers from the violent. A Rev. Dr. of Virginia recently threatened to treat Northern anti-slavery men to a slow fire, if they would only visit them. It is a notorious fact that a man in the South can neither speak nor write his sentiments with any safety. Look at the Southern principles, embodied in the laws of Kansas. Here we see the ultimate of slavery. In free and happy America, in the year of grace one thousand eight hundred and fifty-six, under the immediate droppings of the sanctuary, we find more cruel laws, more heartless oppressors, and more men and women prostituted to the vilest purposes, and driven at the end of the slave master's lash, than in any country on the face of the earth.

The entire slave population of the earth is estimated at seven and one-half millions. Of this number the United States hold near four millions. She is the banner nation; not only the banner nation, but she owns more slaves than all the world besides; she leaves Brazil and Africa entirely in the shade. Africa in all her darkness owns but three hundred thousand. Surely we ought to send the Gospel to this benighted land. The Gospel there managed as it has been here, would soon enlarge the area of the patriarchal institution, until it would cover all the land. It is not strange that the heathen look with horror upon and shudder at the very name of Christian civilization.

Four million slaves in America, denied by law the privileges of reading the Scriptures, and sunk below the level of the brutes, with which they are made to associate, and the religious world dumb! dumb! dumb! And the reformation dumb! Its editors, preach-

ers, and public men, all dumb! Bold in rebuking every thing save this one giant iniquity. Glib in denouncing the sins of sectarianism, and earnest in correcting their errors, and yet silent on the whole question of Slavery *vs.* Freedom. Why is this? Who will answer? We pause for an answer. In the meanwhile we will state a few facts for the thoughtful.

Four millions of slaves, estimated at four hundred dollars each, amounts to the snug little sum of one thousand six hundred million dollars. Truly "he is rich." We should remember that all this capital is pledged for the destruction of the man who dares to lift a warning voice in opposition to this mammoth evil. In view of this fact, what man in his senses, especially if he be a Christian man, will dare violate my text. No, let silence, silence most profound, be our refuge from this giant power. Especially is this necessary on the part of our public men. Let me address a few words to them, and

1st. I would warn those of our brethren having charge of our schools and colleges to maintain a respectful silence. A single fact will make my caution efficient. Those colleges, which have taken an active part in rebuking the manstealer, are destitute of Southern students, while those maintaining silence on this whole question are wholly supported by Southern patronage. Let this fact have weight with you, and in all your labors, both public and private, seal your lips and muzzle your pens, upon the whole subject of slavery.

Hence, when you travel in the South, attending to the affairs of your schools, be exceedingly obsequious to the rich oppressor, and in sketching your tour for the public eye, be exceedingly lavish in your praises; speak eloquently of the wealth, benevolence, and religion of your patrons, and of the South generally, forgetting not to note their generosity, hospitality, chivalry, enterprise, &c. &c.; but mark well, say not

one word respecting the countless number of the sons of Ham, who throng the enclosures of wealthy planters, almost in a state of nudity, and as ignorant as the swine by which they are surrounded. Remember, it will not answer to defend slavery, for all men would count you insane, nor to condemn, for this will materially injure the state of your finances, and likewise abridge your power to do good, by leaving you empty seats. Your only policy is SILENCE.

I would likewise add, that should you providentially be called North, and in your journeyings fall amidst a liberty-loving community, be loud in your denunciations of oppressors and oppression, and in your praise of liberty, but be cautious in giving publicity to these paragraphs through the press. In giving the outlines of your sermon or lecture, just leave out the liberty-loving paragraphs. So shall ye not offend.

2d. I would not be forgetful in this connection, of the preacher. It is important that he labor prudently. What shall be his course in relation to the subject of slavery? I remark, Silence must be his motto, whatever else may occupy his attention. Let him upon the whole question of slavery *be silent*.

And double diligence must guard the tongue of the preacher going South. He must guard his tongue in private conversation, in the social circle, as well as in the public stand. He must likewise guard well his facial muscles, that they give no expression adverse to slavery. If he should be engaged in social prayer in the family of a rich planter, and in the middle of his devotion should observe the mistress of the house making pugilistic demonstrations towards an intruding servant, he must not manifest disapprobation. Let his countenance be calm as that of an angel. Remember she is rich and revengeful.

Likewise must he be careful in his selections of Scripture, that they contain nothing at war with Slavery. Let all those passages speaking of freedom

and oppression be omitted. In speaking of the poor, the needy, and ignorant, &c. watch well your gestures. If you find it necessary to apparently point out such characters in the congregation, let your index be vague and indefinite. So shall you not offend.

A single incident will show the value of these suggestions. In the year —, a young man recently proselyted from sectarianism and now associated with the Disciples of Christ, wended his way to the sunny South, to preach Christ and him crucified. His heart beat high with fond anticipations. He was honest, earnest, energetic, and faithful, and being filled with love of God, and judging others by himself, he was led to suppose that the object of all Christians was to avoid sin and practise holiness. Especially did he suppose this of his disciple brethren.

He was employed to preach. He labored successfully. Sinners were converted and saints strengthened under his ministrations, but alas, his successful career was of short duration. He fell; not having read my text.

On a fine Spring morning whilst addressing a delighted audience, he was led in the course of his remarks, to quote that beautiful passage from James, chap. ii, 1, 3, and to the words, "sit thou here under my footstool," or behind the door, at the same time unconsciously pointing to the space alluded to, where sat his sable brethren, much delighted with his last remark.

This sealed his fate, a marked change was observable in his hearers. The elders exchanged meaning glances. A course of action was decided upon immediately. It was resolved to dismiss the preacher, minus his stipend, that he might have leisure to study the philosophy of my text, "Rebuke them not." He left at the close of the meeting *solus*, with none to do him reverence.

I would further add, that if in the course of your labors, some poor, benighted, colored man, should feel con-

demnation resting upon his soul, and should be led to seek the remission of his sins through the blood of Christ, be very cautious in your treatment of him. In addressing him confine yourself to the very words of the Scripture. Let no congratulation escape your lip. Bishop Meade of the Episcopal Church in Virginia, was called upon to confirm eight or ten negroes, and in the discharge of this duty remarked, "It gives me much pleasure in being called upon to minister in Divine things to the poor of this world, rich in faith," and for these words, it was suggested by some of his hearers that he had better leave the State; adding that any person feeling honored in ministering to negroes had no business in Virginia.

And in extending to your converts the right hand of fellowship, be careful in your address, be brief and general in your remarks, and in requesting him to be seated, to attend for the first time to the interesting institution of the Lord's Supper, be sure that he is remanded to the negro pews. So shall you teach him humility, and receive honor to yourself.

In the South the churches have "negro pews," or places allotted to the colored saints, who sit by themselves; whilst white sinners sit with the white saints in the better part of the house. Whether this arrangement will be continued in the world to come, I know not.

3. I will add a few words for our brethren of the press. To you my text is peculiarly important, "Rebuke him not." Remember, he is rich, pious, vigilant and revengeful, and that a rebuke from your pen will not go unnoticed. The response, "Stop my paper" will soon be heard if you admit a single remark into your columns which can be construed into a rebuke.

Your position is a very critical one indeed, and you ask what shall we do. I answer be neutral, perfectly so. To stand in the defence of Slavery, is to

lose your Northern support, and to oppose, is to lose your Southern support. In view of the fact, let me repeat,—be neutral, be silent. But again you ask, what is to be done when subscribers from the North are continually urging us to speak, threatening to stop our papers, unless we define our position, &c. &c. I answer, forbear as long as possible, and when forbearance has ceased to be a virtue, speak, and speak out boldly, make a show of great boldness, but at the same time be careful what and how you speak. My acquaintance with Southern brethren and with their views upon this subject enables me to give you advice in this your straightened condition, and let me repeat, when you cannot possibly help speaking, then speak, and let your manner be as follows:

Be indefinite, perfectly so; first be on one side then on the other, and then on both, but be careful that you betray not yourselves. The following suggestions will help you in your difficult task. First, take a general view of the subject, avoid specialities. Second, As you pass, utter a few words against anti-slavery men, fanaticism, &c. adding that you are no friend to slavery, abstractly viewed, &c. &c. Third, Labor to make distinctions that none can appreciate. Draw a line between the relation of master and slave, and the abuses arising out of this relation, but fail to make it plain, by fourthly, utterly failing to define either the relation or its abuse, and if you are not understood, attribute it to wilful blindness or to prejudice, hoping thus the more intelligent portion of your readers will understand. Then fifthly, some months after you have thus defined your position, congratulate your readers upon the favorable reception your article has met with, &c. &c. and then settle down in your former security, remembering that your last state is worse than your first. At the same time it is well to treat all agitators with coldness; if they

be editors let us injure their reputation by treating them as unworthy of notice, let us refuse to exchange with them, and in publishing a list of reformatory periodicals, just leave their papers out. But I need not detail the various methods by which the disturbers of carnal security may be silenced. Let our determination be to silence them, leaving every brother to choose his own method.

PART III.

I would close my discourse by congratulating the brotherhood for their unanimity of feeling on this subject. It appears to be the determination of all to ignore this question, to drive it from our periodicals, pulpits, and finally from the social circle. This is right. Let it not be once named among us as becometh Saints; and if by some inadvertency it should be intruded let us sedulously avoid expressing any sympathy for the victim of oppression. So shall we not offend, and shall thereby be honored; and, finally, if we do these things we shall never fail, having made to ourselves friends of the mammon of unrighteousness,—and may abundance of gold and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and land “and the bodies and souls of man be multiplied unto us both now and hereafter.” s.

Religious Enjoyment.

That such a thing is *possible*, even in this evil world, every earnest Christian knows. The weak in Christ, those whose Christian characters are materially defective, are not entirely without experience of it. Through the dark shadows of unbelief, and amidst the depressions occasioned by conscious infirmities and sins, some rays of celestial light occasionally fall, as cheerful sunbeams stream through parted clouds. While those who have gone from strength to strength, up to the higher stages of the life of God, have

often a lively happiness in him, and in the holy duties of his service, so pure and sweet that it seems as if breathed directly into the soul from the throne of Eternal Love. That your joy may be full, says Christ.

Of course, it is natural that Christians should ardently desire large measures of this spiritual enjoyment. It is proper to desire it. Not, as it is sometimes done, under the wrong impression that this alone is real piety, or the evidence of real piety. This is by no means true. Discipline, character, duty—these are the grand things, and not a present happiness, in this preparatory state of being. In the heat and dust of battle, and in the seasons of high effort, when every thought is fixed, and every power is tasked to the very utmost, there is not always sufficient time for self-consciousness, to allow any one to take any note of his own feelings. And then while it is true that holy principle, the determination of the will to God, which is the basis and the strength of piety, may be, and ought to be immutable; it is also true, that the emotional part of religion is, in its very nature, liable to variation. By the laws of the mind, emotions come and go, as the objects which excite them engage the attention more or less intensely, and as the mood of the mind itself may chance to vary. Without any material change of moral state, therefore, and without involving any disorder or decay of spiritual life, there may be, at different times, essentially different degrees of positive enjoyment in the heart of the believer. Where high Christian attainments have been made, however, there will generally be a serene and peaceful *habit* of mind, underlying all particular emotions, which is seldom seriously disturbed, and is indeed a perpetual rest and satisfaction of the soul.

But there is, too often, a real and conscious loss of religious enjoyment, through want of faithfulness in duty;

even in the case of those who are aiming at Christian progress. It is discovered, all at once perhaps, that the sensibilities of the soul seemed chilled. The torpor has come on so rapidly that it has not been perceived. And now when it is discovered and mourned over, there is, as it were, a spell on the affections. Effort to excite them seems almost in vain. They will not rise as they used to do. Duties are attempted with new, perhaps with redoubled diligence, but they are discharged with little life, and yield but little comfort. The troubled disciple feels that he cannot, must not live in such a state; and yet from it he struggles long in vain to rise. He tries, by almost desperate efforts of the will, to regain the life and joy which he has lost, and sometimes is almost ready to despair.

Now it is the Spirit that helpeth our infirmities. It is by his effectual in-working, that the tone of spiritual health must be restored, when it has been impaired. But we may, undoubtedly, by our mistakes obstruct his kindly operations, and may facilitate them by a right understanding of our duty. There is a philosophy in the matter, a law of the emotional nature, which every Christian ought to understand. It is in vain for one to strive to get a religious emotional enjoyment, by mere efforts of the will. The thing is impossible. A man does not get the emotion of beauty, by a determination that he will feel it, but by gazing steadily upon the smiling landscape, and communing with woods, and streams, and flowers; or by fixing his attention, for a time, on some work of taste or art. There are certain facts and truths which are the objects of Christian faith. There are certain views of God, of Christ, of Calvary, of the promises, and of the beauty and blessedness of holiness, which have direct relation to Christian hope and love, and to the religious affections generally. It is these that constitute

the stimulus of religious emotions, the power that awakens and sustains them. If the affections languish in the renewed heart, it will be found that these have been suffered to slide out of the mind's horizon, or at least to become so distant as to be but faintly seen. This state of things must be corrected, if there is to be an inward quickening. The mind must be brought to dwell in fixed and protracted meditation on those religious objects which appeal directly to the heart, till they are clearly and vividly apprehended. Then will their power be felt. There will be tenderness of spirit. The glory of Christ will be as a warm sunshine to the soul. A longing to be like him, to be filled from his fullness, and to be wholly and forever his, will take possession of it, while it dwells upon his beauty and his love. It will feel new life and vigor. It will have a positive holy happiness, which is really a foretaste of the bliss of heaven. It is this way, we apprehend, by sitting down before the Cross, by looking into Jesus, by opening the inmost heart to receive the rays that fall from the smiling face of a forgiving Father, that believers will best realize within themselves the comfort in the Holy Spirit of which the Scriptures speak.

Moral Courage.

We think this is what the Apostle means by virtue, where he says, "add to your faith, virtue." This courage is strongly enjoined in the Bible—"Be strong, and of good courage"—"Be very courageous"—"Be not afraid of their faces"—"Fear not, little flock." The Bible gives us more remarkable examples of moral heroism. Such was Noah, building the ark in the midst of an unbelieving world. Such was Moses, standing before Pharaoh—David, with his sling and stone, meeting the giant Goliath—Elijah, mocking the prophets of Baal; on Mount Carmel—the three children in the fiery furnace—Daniel

in the lion's den. Such were the apostles and martyrs. They were the greatest heroes. They feared neither men nor devils. They feared God alone.

Moral courage is essential to the Christian character, in every age. The Christian is a soldier of Christ. He must not fear the face of his enemies. He must have courage to own and defend his cause before a wicked, adulterous generation. It requires much heroism to fear scorn, contempt and reproach; more than to face the cannon's mouth.

The Christian is the true hero. He fears nothing so much as sin. Unless the followers of Christ had possessed this courage, the Christian religion would not have survived a century. Its light would have been extinguished by the first great persecution. Stephen would have openly and publicly denied Christ. The boldness of the first martyrs and confessors was truly wonderful and miraculous. It proved that they had been with Jesus. These were the mighty conquerors, to whose heroic deeds the early establishment and rapid progress of Christianity are due.

This courage is as necessary in the Church now, as in any former age. All do not possess it. Too many are like those who did not dare to profess Christ openly for fear of the Jews—like Nicodemus, and Joseph of Arimathea, and Peter, in the house of the High Priest. It does not require a great share of moral courage to profess and defend a certain style of Christianity. To a certain extent, religion is popular and fashionable. We rejoice that it is so. It is fashionable, respectable, to build large meeting houses with tall steeples, cushioned seats, high-sounding organs, to support eloquent preachers, attend church, and form brilliant congregations on the Sabbath. Much respect is paid to the externals of Christianity. All this is good as far as it goes. It is so much homage paid to the religion of Christ.

But when we come to the true spirit of the religion of Jesus, it does not please the world—it is not fashionable. It is the spirit of humility, of self-denial, of meekness, of purity of heart, of mercy. The numbers who visit Christ sick and in prison, clothe him when naked, feed him when hungry, give him drink when thirsty, are very small. Yet these are his true friends and no others. If we look into the large church on the Sabbath, we may think the friends of Christ are very numerous. But if we look into the closets, into the weekly prayer-meetings of those same churches—if we look at the number of children among them, we shall still see that the flock of Christ is small. It requires much moral courage to cherish and practise the spirit of the gospel, in opposition to the spirit of this world—to keep the Sabbath in the midst of Sabbath breakers—to be strictly honest in business, in the midst of sharpers—to be temperate, in the midst of luxury—to live by faith, while surrounded by so many pleasant objects of sense.

It requires much moral courage to think freely, to think for one's self, to have opinions of one's own. The country is divided into great parties on questions of morality, religion, and politics. These parties are governed by certain leaders, men of great talent and influence. Their doctrines are the laws which the rest must obey, very few dare to differ from them, for fear of losing office, or patronage, or friends; very few dare to think for themselves; the great masses let others do their thinking for them on the great subjects that engage the public mind. This is called a free country; but there is very little true freedom of thought. We denounce despotism, where the will of one is law; yet multitudes among us are willing subjects of despots. Certain men in high stations, with great intellects, have only to say the word, and thousands implicitly obey in matters of

religion, morals, and politics. It requires much courage to think independently, and differ, if necessary, from public opinion.

It requires a large share of moral courage for a man to speak freely and boldly what he honestly thinks and believes. Few dare declare their sentiments when they know they are unpopular, unwelcome. Few dare speak against fashionable views, and great prevailing sins. This cowardice is a disgrace to religion, and keeps back the cause of Christ.

But it requires the highest degree of moral courage, always to dare do right—to do to what God and conscience command. He that dares to follow truth and duty, in the face of scorn, pain and death, is the greatest hero the world ever saw. Such heroes have ever been few, but those few have done infinite service for God in the world. Their memories will be held in everlasting remembrance. Such are those mentioned in the eleventh of Hebrews. Such are those who have dared to obey God at the sacrifice of every earthly good. Their names will be honored long after those of Cæsar, Alexander, and Napoleon have sunk into oblivion. It requires the soul of a hero to stand alone, without sympathy and without companions, in a good cause.

There is need of more moral courage in the Church. Moral cowardice has been the cause of the slow progress of Christianity since the days of the Apostles—the cause of the great declensions and corruptions in religion. Had all Christians been as bold as the first Apostles and converts, the conquest of the Redeemer would have been universal long ere this. None could gainsay or resist the power and wisdom with which they spoke. The oldest and strongest systems of philosophy, idolatry and tyranny fell before them. They overcame the greatest obstacles. No greater obstacles exist now, and there is the same kind of power in

truth now. Unless we are willing that Satan shall reign over the earth for the next eighteen centuries, the soldiers of the cross must be more courageous. In this age and country, especially, every Christian should dare to think honestly and freely, speak boldly, and act right, without fear of the consequences. The highest interests of humanity throughout the world, and through all coming time, demand it. As long as Satan can make men afraid to think, speak, and act according to the dictates of a conscience enlightened by God's word, he will keep the world in the darkness and slavery of sin. Truth, to triumph, must be expressed in the words and actions of men. As long as it is concealed from human view, or counterfeited, or disguised, it is powerless. All that is wanted, under God, for the world's emancipation from error and evil, is the full exhibition of truth. The truth will make men free. Every one who dares to speak God's truth, and order his life in accordance with it, is doing much for the temporal and eternal welfare of the human race. Let every one give diligence to add to his faith, moral courage. Let him encourage and admire it in others. Mere animal courage has been long enough, and far too long, a theme of praise for the poet, the orator, and the historian. It is high time they use their pens and tongues in praise of moral courage—courage to do right in this bad world—that they embalm with music, and poetry, and eloquence, only good and holy deeds, and hold them up for the admiration of the world. We think this is beginning to be the case. Moral heroes will, more and more, hereafter, be those whom poetry and history will delight to honor.—*Pres. West.*

For the North-Western Christian Magazine.

Benevolence.

Benevolence is God-like. The truly

benevolent man, if any, is crowned with glory and honor, and is but a little lower than the angels. Of human duties, benevolence is at once the most necessary and the most dignified. We are urged to its performance, not so much by the deductions of reason and the lessons of experience, as by the irresistible force of sympathy and the beckoning hand of suffering. It resides not in the head but nestles in the heart. If the poor widow with her fatherless ones and desolate heart may not be heeded; if the loneliness of the orphan bring no tear to the eye; if the degradation and suffering of the heathen arouse no effort; if the condition of the sinner without God and without hope in this world, and in the next banished from his presence forever, produce no earnest prayer or action; and if the endurance of a complication of evil, comprising the robbery of every right and the infliction of every wrong, by an innocent race, by nearly four millions with feelings like our own, fail to moisten the eye or to extort one word of pity or of stern remonstrance, then will mere argument be useless. As soon think of shivering the oak with the electric spark when the lightnings of heaven have failed. Such a being is not made right.

God has always displayed himself to man, clothed in the shining garments of benevolence. Every thing in nature, from the apparel of the lily, exceeding the glory of Solomon, to the blue, star spangled drapery of heaven, is an example of this. The Creator has made every possible provision for the happiness of his creatures. The world is but a tear of divine sympathy, the universe the utterance of divine benevolence, and the plan of human redemption, the outgoings of divine philanthropy.

Heaven and earth are alike in one respect; God has dwelt in both,—in the first from eternity, in the last for a few years in person of his son. Earth

and humanity were thus highly honored. The city of his nativity and the soil which he trod we call Holy. Whatever God has done in earth or heaven, must be suitable to his infinite majesty and glory, must be God-like. Thence, that occupation which Jesus followed while here, must be the most exalted of human employment. What did he do? Seek office? Amass wealth, and live for self and earth alone? "*He went about doing good.*" This occupation, then, is the most holy, adorning even the grandeur of Divinity.

The little child caressing the bleating lamb, just rescued from the chills of death, seems almost a cherub. The housewife bestowing food and raiment, appears to the poor beggar like an angel stationed on his pilgrim pathway. The man who has just performed an act of great benevolence, is not unlike Gabriel in dignity and mien. His form is erect and radiant, like the Savior's on the Mount of Transfiguration, and his countenance benignant, like His when he looked for the last time, from the ascending cloud of glory, and his forlorn disciples. As the rain brightens the heavens and refreshes the earth, so benevolence purifies the mind of the benefactor and gladdens the hearts of the benefited. Selfishness shrivels the soul to a crisp; benevolence gives it large and generous proportions.

The christian of all men, should be the most benevolent. He is bound to be, by the example of Christ, by his vows, by the known value of the soul, and by the known destiny of man. That benevolence is false which falters at the brink of the grave; that alone is true which follows the soul during an infinite existence. Selfish christians are as rare as holy devils.

To such a life the christian is urged by peculiar motives. Every impulse which produces love for his Redeemer, also produces love for his fellow man. We are made to love the one by his great humiliation for our sake; by his

example and teachings; by his toil; by his bloody sweat and agony in the garden; by his patient sufferings; by his bearing our sins on the accursed tree; by his taking away the sting of death, and rending the tomb; by his intercession for us, and by his relationship to God—by no less than all this, are we required to love the other.

Sunset had thrown its full radiance over the vine-clad hills and vales of Judea, and was kissing the waves of the western sea as an evening salutation, when Jesus and a few of his disciples paused to rest on the summit of Mount Olivet. An ocean of glory seemed to roll around and beneath them. Jerusalem and the temple appeared like a part of the crimson cloud, behind which the sun was setting, as if to hide from the eye of God. This scene contrasted strongly with the Savior's feelings. He saw a world lying in wickedness. He looked forward to the cross and to the dark hour of his Father's desertion. This, to him, was a week of intense suffering, and he sought consolation with his friends at Bethany. The sun went down, and the Savior traveled on. Lazarus and his sisters received him with joy.

What must have been the feelings of Martha and Mary as they prepared the evening meal? what, as they sat around the table, when they thought of their brother, now at the right hand of Jesus, whom he had restored to them from the dead?—In ministering to his wants, how delighted!

Christian, your obligation is a thousand fold greater. Think of what Jesus has done for you. Think, if he ever dwelt on earth, and could come to your humble dwelling, would you not joyfully admit him? To know that he had ever been beneath your roof, could only be transcended by the bliss of heaven! Were he a stranger, you would take him in; were he hungry, you would feed him; were he in prison, you would visit him; were he sick, you

would not be far away. And how eagerly would you do all this? But, believe me, this joy may be yours; you realize it every time you perform a kind office to the least of your brethren. Every time you assist one such, fleeing from bondage to freedom, every time you speak kindly to the orphan or the widow, and every time you stand by to encourage the dying saint. For when the judgment is set, all of earth having ended, and passed away like a terrible dream in the night, and when all the sleeping nations shall awake, Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." *"Inasmuch as ye have done it unto one of the least of these my brethren, you have done it unto me."*

H.

Simplicity of Faith.

All men are born with faith. Faith is as natural to a man as grief or love or anger. One of the earliest flowers that springs up in the soul, it smiles on a mother from her infant's cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a child which has been left for a little time with strangers, and may be caressed with their kisses, and courted with their smiles, and fondled, and dandled in their arms, I have seen a cloud gathering and growing darker till at length it burst in cries of terror and a shower of tears. The mother returns; and when the babe holds out its little arms to her, I see in these the arms of faith; and when, like a believer restored to the bosom of his God, it is nestling in a mother's embrace, and the cloud passes from its brow, and its tears are changed into smiles, and its terror into serenity, we behold the principle of faith in play.

This is one of its earliest, and—so far as nature is concerned—one of its most beautiful development. So nat-

ural, indeed, is it for us to confide and trust, and believe, that a child believes whatever it is told, until experience shakes its confidence in human veracity. Its eye is caught by the beauty of some flower, or it gazes up with wonder on the starry heavens; with that inquisitiveness, which in childhood, active as a bee, is ever on the wing, it is curious to know who made them, and would believe you if you said you made them yourself.

Such is the faith which nature gives it in a father, that it never doubts his word. It believes all he says, and is content to believe where it is not able to comprehend. For this as well as other reasons, our Lord presented, in a child, the living model of a Christian. He left Abraham, father of the faithful, to his repose in heaven; left Samuel, undisturbed, to enjoy the quiet rest of his grave; he allowed Moses and Elias, after their brief visit, to return to the skies, and wing their way back to glory. For a pattern of faith, he took a boy from his mother's side, and setting him up, in his gentle, blushing, shrinking modesty, before the great assembly, he said, "Whoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

GUTHRIE.

A. C. B. Society Defunct.

At the close of the Ohio State Convention, a meeting of the brethren was called to consider some matters not immediately connected with the business of the Convention.

At the meeting, the propriety of continuing the existence of the American Christian Bible Society was fully discussed; and the unanimous voice of the brethren was, that the American Christian Bible Society should cease to exist, and that all the funds of the brotherhood, for Bible purposes, should be paid directly to the American Bible Union.